of the conceptions forming that common mediaeval world-view which in many respects still provides some of the permanent elements in European civilisation,

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At the time when these philosophers, translators and scientists were helping to erect the structure of mediaeval rationalism, a mystical revolution was preparing itself which became of hardly less significance, although doubt may be felt as to its real value. Gathering up elements the origins of which are lost in the remotest antiquity, the Zohar, the book of "Splendour", flashed on the Jewish world in the beginning of the fourteenth century, and Christian Hebraists soon discovered that this "secret doctrine" of the Hebrews contained hints of the mysteries of Christianity. It is difficult to exaggerate the influence exerted by these writings (the Zohar and its kindred literature), the obscurity of which is only equalled by the insight of their occasional inspiration. They shew remarkable affinities with the lucubrations of Raimon Lull and other contemporary Spanish mystics, whose influence reverberated through Europe. They entered deep, through men like Reuchlin and Pico della Mirandola, into the harmonising temperament of the Renaissance. A by-product is said to be a metaphysical theory of space which commended itself to various philosophers, from the Italian Patrizzi to the Englishman John Locke,

to the latter as the result of a conversation with no less a person than Isaac Newton. Since the conception would seem to have reached Newton through the Cambridge Neo-Platonist Henry More, we have here another suggestion of the tangled origin of modern ideas. But be that as it may, it is important to note that no account of the Renaissance